THE

Religious Repository.

No. 5.—Vol. I.

For May and June 1808.

Communications.

On the Doctrine of Perseverance.

According to 1 Peter i. 5.

"*Who are kept by the power of God, through faith, unto salvation*"—

[Continued from No. 4—page 109.]

3. SEVERAL passages of Scripture are supposed to imply very strongly, that good men may fall so as to be lost forever. One of these is Ezek. xviii. 24. "When a righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done, shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." A common answer of judicious divines respecting this passage, is, that the righteousness here meant, was only such external morality, and observance of Mosaic rites, as God usually rewarded in this world. In this view of it, which none can prove to be wrong, the passage lies not at all in our way. Some further answer, however, may be giv-

en, in connexion with another passage, which is Hebrews vi. 4—6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance." If this passage proves any thing against the certain perseverance of all true Christians, it certainly proves too much for the opposers of this doctrine. If it prove that men may fall, and that some do fall, from a state of grace, it also proves that no such apostates can be brought back and saved. It says expressly, "If they shall fall away, it is impossible to renew them again to repentance." Will those who deny our doctrine agree to this? Do they hold that David and Peter were never recovered, or that they never had true repentance after they fell? Do they think that it is indeed a gone case with every one who does, according to their scheme, for ever so short a time, fall away? Do they hold, that none of such apostacy ever were or can be reclaimed and saved? This certainly they must believe, to be consistent in urging this passage against us. The passage, however, has a meaning. Some able commentators are of opinion, that the characters here set forth, are only such as Christ described under the figure of stony-ground hearers, who, notwithstanding all their light and joy, never had root in themselves like true believers.

It is thought, however, that there is another way in which a fair and conclusive answer may be given respecting this passage; also respecting that in Ezekiel, and several others, such as John xv. 6. "If a man abide not in me, he is cast forth as a branch, and is withered." And Heb. x. 38. "If any man draw back, my soul shall have no pleasure in him." In all these passages, so often and so confidently urged against what we believe, there is an *if*, either expressed or understood. Hypothetically speaking, that is, supposing a truly righteous man should wholly turn away from his righteousness, he would die in his sin. Or, supposing any, who have been truly enlightened, and spiritually tasted the good word of life, should wholly fall away, it would be impossible to renew them again to repentance. Or, sup-

posing a man, really in Christ, should not abide in him, he would wither away to destruction. Or, if any man should draw back totally, God would have no pleasure in him. The texts under consideration, none of them assert that any righteous man ever did, or ever will, lose his union to Christ; but only set forth what would be the consequence, *if* any one should not abide in him. Every righteous man must continue in his righteousness. Every true believer must abide in Christ, or he cannot be saved. However certain any event may be, yet it is no less certain, that it cannot take place except in the appointed way. To this purpose, we have a clear case in Acts xxvii. Those with Paul in the ship, being in jeopardy in a terrible storm, he said to them, "Be of good cheer, for there shall be no loss of any man's life. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; for thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." Thus it was a revealed certainty, that the life of every one of those men should be saved. Yet soon after, when some were about to go away in a boat, Paul said, "Except these abide in the ship, ye cannot be saved." Although it was a revealed purpose of God, that every one of that company should get safe to land, yet there was an appointed way, except in which *they could not be saved.* Likewise, while all true believers have the absolute promise of God, that not a soul of them shall perish, it is nevertheless true, that except they abide in Christ they cannot be saved. And it is as proper and as important for them to be warned of this, as they are in such passages as have been mentioned, as it was for the centurion and the soldiers to be told, *except these abide in the ship, ye cannot be saved.* Thus understood, those passages, and all others like them, are not at all in our way. For our belief is not, that every believer will be saved, whether he continue in faith and righteousness or not; but it is, that every one born of God, shall be kept by his power, through an holy persevering faith, unto salvation.

4. By some it is objected, that this doctrine is inconsistent with free agency. They say, "If saints are so kept by the power of God that they cannot totally and

finally fall away, their moral liberty must be excluded." If this objection has any weight, how will those who make it, shew that God can, at any time, or in any degree, keep men without infringing their liberty? And will they say that God does not keep his people at all? Do they not pray that God would keep them from falling? If so, do they not implicitly give up their own objection?

Again, if this objection has any weight, how will those who make it, shew that any angels or men can ever be confirmed in a state of holiness? Who will say, that angels, and the spirits of just men made perfect, are, and always will be, liable to fall down to hell? Or who will say that they are so kept as to have no liberty?—Moreover, if the objection now under consideration has any weight, how will those who make it, shew that Jehovah is a free moral agent? Can he deny himself? Is it possible for him to lie, or for him to do any unrighteousness? If God is perfectly free, and yet always under a moral necessity of doing right, then why may not the saints have the utmost moral liberty, while it is morally impossible for any of them to fall so as to fail of salvation? The truth is, the objection before us is grounded only in mistake concerning moral agency. To be a free moral agent, it is only requisite that one should be in a situation to will and do according to his inclinations.—As it respects his moral liberty, it is no matter how one comes by his inclinations; if he can choose and act according to them, he has the highest degree of moral liberty. Jehovah has no higher moral liberty than this. He cannot deny himself, or act contrary to his holy nature; nevertheless, he ever wills and does according to his pleasure. So do the angels, and spirits of just men made perfect, who are confirmed in holiness beyond a possibility of falling. And so do those on earth, who are kept by the power of God, through faith, unto salvation. As before shewn, they are kept through their own active persevering faith. They are not independent agents, but as free as though they were. It is God who worketh in them, yet they nevertheless freely work out their own salvation.

TIMOTHY.

[To be continued.]

A Dialogue between a Calvinist and a Semi-Calvinist.

No. II.

Semi-Calvinist. SIR, at our last interview, you observed, that there is another article in my creed, besides that on depravity, which you were pleased to say contains the very essence of universalism. Please to mention it.

Calvinist. You deny, I conclude, that God did from eternity determine to destroy any of mankind.

Sem-Cal. I do deny this; I cannot believe that God has reprobated a certain number of mankind to eternal destruction. This to me is a shocking doctrine! Strange indeed, that any can believe it!

Calvinist. And do you believe, that God has elected a certain number to salvation?

Semi-Cal. I believe he has elected one to salvation as much as another. He is a merciful God, does not delight in the death of the sinner, but would have all to be saved.

Calvinist. If we would understand divine subjects, we must attend to definitions, and form clear and distinct ideas. What do you mean, when you say that "God has elected one to salvation as much as another, and that he would have all to be saved?" Do you mean that God has purposed the salvation of all men?

Semi-Cal. Yes; I do believe that it is the will, or if you please, the purpose of God, that all men should be saved.

Calvinist. You undoubtedly believe also in the unchangeableness of God.

Semi-Cal. To be sure: none deny this.

Calvinist. It may now be seen from your own concessions, that the doctrine of universal salvation is an undeniable consequence of your principles. For if God have purposed the salvation of all men, and if he be unchangeable in his purpose, all will be saved; for he possesses infinite power to execute his designs. The spirit of Inspiration has asserted, "The counsel of the Lord, that shall stand, he will do all his pleasure. He is in one mind, and who can turn him? And what his soul

desireth, even that he doth." If therefore he have decreed the salvation of all men, and if he is of one mind and does what he determines to do, he will most certainly save all.

Semi-Cal. You are full of your principles and conclusions ; I tell you plainly I am tired of so much metaphysics. Though I should grant that God has not elected all, but only a part of mankind to salvation, yet I am sure, he could not reprobate any to destruction.

Calvinist. You seem now to allow that God has not chosen all men to salvation, but only a part. If he have elected only a part, what has he determined to do with the rest ? Has he no purpose respecting their final state ? Did he make them without determining how to glorify himself by them ? If he did not eternally purpose to destroy a part of mankind, he never will purpose to destroy them, for he is unchangeable. And if he will never purpose to cast any into hell, he never will cast them thither ; for he does nothing without design.

Semi-Cal. But how could God, consistently with his benevolence, choose the destruction of a part of mankind, and make them on purpose for this end ?

Calvinist. No person ever supposed that God made any part of mankind on purpose for destruction, or that he fixed upon this as his ultimate end. The glory of God is his ultimate end in all his works. He did not choose the destruction of a part of mankind from delight in their misery, but for his own glory.

You urge, that God could not, consistently with his benevolence, reprobate a part of mankind. Advocates for universal salvation urge the same objection against endless misery. If God could not, consistently with his benevolence, reprobate some, neither could he, consistently with his benevolence, destroy them. Surely that which is inconsistent with goodness to purpose to do, is equally inconsistent with goodness to do.

Semi-Cal. The doctrine of reprobation represents God in an odious light, creating beings with a design to make them miserable.

Calvinist. And does not the doctrine of endless misery represent God in an odious light, creating beings, and in the issue making them eternally wretched ? Universalists plead this very objection against a doctrine

which you believe, the final destruction of a part of mankind. How will you remove this objection? You will probably say that God will be perfectly just and amiable in casting off the finally impenitent, because he will cast them off to display his glory. So say, God was perfectly just and amiable in reprobating the finally impenitent, because he reprobated them to display his glory. The same motives and the same temper influenced him in reprobating, which will influence him in punishing. Strange indeed that you should imagine the doctrine of reprobation represents God in an odious light, but not the doctrine of endless misery! What! is it wrong for God to purpose to perform an action, and is there no wrong in the performance of that action? If the doctrine of reprobation be inconsistent with the divine character, so is the doctrine of endless misery. If therefore your objection against reprobation be valid, it will prove universal salvation.

Semi-Cal. God will punish the finally impenitent for their sins, for their voluntary rejection of Jesus Christ. This will free his character from all unrighteousness in the destruction of the wicked.

Calvinist. So did God determine to destroy them for their sins, for their voluntary rejection of Jesus Christ. If this consideration do not remove God from all unrighteousness in reprobating, neither does it remove him from all unrighteousness in punishing.

Semi-Cal. But, how can you reconcile the doctrine of reprobation with certain passages of scripture, such as these, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.—The Lord is not slack concerning his promise, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.—Who will have all men to be saved, and to come unto the knowledge of the truth."

Calvinist. In my turn, I would inquire, how you can reconcile these passages with endless misery, a sentiment which you believe? Only reconcile them with this doctrine, and then you will reconcile them with the doctrine of reprobation. The advocates for universal salvation make great use of these passages to prove their favorite opinion. It belongs to you as much as to me to take

these texts fairly out of the Universalists' hands. Do you indeed believe such scriptures express a divine purpose of the salvation of all men?

Semi.-Cal. I do; I am not able to see what principle can be their meaning.

Calvinist. Then you have at once conceded the point to the Universalists; for they may and do conclusively argue, that if God have decreed the salvation of all men, all will be saved; for he will execute his purpose without change or frustration. On this ground you can have no controversy with Universalists. I desire you now seriously to consider how you can possibly reconcile such a construction of those passages with your belief in the doctrine of endless misery, the unchangeableness and absolute perfection of God; and also how you can reconcile such a construction with those passages, which assert, that "The council of the Lord shall stand, and he will do all his pleasure.—He is in one mind, and who can turn him? and what his soul desireth, even that he doth.—Who worketh all things after the council of his own will." How is it possible for God's council to stand, for him to do whatsoever he desireth, and to work all things after the council of his own will, when he punishes a part of mankind contrary to his eternal council and will? You must, therefore, put some other construction upon those passages which you mentioned, or you must be a Universalist. The only way to answer the argument of Universalists from those texts, is, to show that they do not express a divine decree of the salvation of all men, but only God's benevolence towards all, that he does not punish any from ill will, delighting in their misery. And this at once reconciles such texts with the doctrine of reprobation. For it is as true that God did not reprobate any from ill will, as that he will not destroy them from ill will. Your whole method of reasoning against the doctrine of reprobation is perfectly like that of Universalists against endless punishment; and will unavoidably lead you, if you abide by your principles, to embrace their error. To be consistent, you must either be a Universalist, or a thorough Calvinist. If you will maintain, that God has decreed the salvation of all men, or has not reprobated a part, you must come out openly and advocate universal sal-

vation. Or, if you dare not embrace this sentiment, so repugnant to Scripture, but will still believe that God will destroy a part of mankind, then you must acknowledge, that for his own glory, he has determined to destroy them. So long as you deny reprobation, and believe in the doctrine of endless punishment, your fundamental principles confound and destroy each other.

THEOPHILUS.

[To be continued.]

Memoir of Lieut. Timothy Ladd, late of Dunbarton, New-Hampshire, who died March 15th, 1808, in the 57th year of his age.

LIEUT. TIMOTHY LADD was the eldest son of Timothy Ladd, Esq. formerly of Atkinson, New-Hampshire. He had lived in Dunbarton twenty-four years; has left a wife and nine children to mourn their loss.

The writer of this memoir has been intimately acquainted with him more than eighteen years. He was a man of peculiar pleasant countenance, and pleasant speech. His manners were easy and inviting. A man of good natural abilities; and a good common education. By occupation, a farmer. He was a kind husband, a tender and loving father. He was a pleasant, obliging, and helpful neighbor. He did not inquire, whether he should disoblige himself by helping others; but whether he could afford assistance, consistent with reason and duty: his charity was that which "seeketh not her own." Hence his neighbors loved him, and highly respected him. He was a man of public and liberal spirit; a peaceable, excellent citizen. According to his own account, he had been attended with the strivings of the Holy Spirit; and been deeply impressed with religious subjects, by turns, from his youth. He entertained hopes, when young, that he was the subject of renewing and sanctifying grace. But complained that he had greatly declined from the ways of God; became worldly in his mind and pursuits; lost sight very much of divine things; and became negligent of duty, until about sixteen years ago; when there was a general awakening and attention to religion in this place. Then his attention was called up anew; he was made to see and feel

the exceeding depravity of his heart, and wickedness of his life, in his departing from God and neglecting religion. Though, in the eyes of men, he had been moral, been attentive to the Sabbath, and to public worship; but had neglected heart religion, and obedience to Christ's commands. About this time he received greater degrees of light and comfort, than ever he had experienced before. He now felt it his duty, and with chearfulness came forward and made a public profession of religion, and united himself to the visible church. And by his walk afterwards it abundantly appeared that he was such as the Lord adds, and of such as shall be saved.

He was a man of strict religion in his own family. No bigot, no enthusiast; but a sober, steady, uniform follower of that which is good. A careful engaged supporter of religion in public; perseveringly attending public worship upon the Sabbath, and religious meetings upon week days, for the purpose of religious instruction and social worship. Strictly attending the sacraments of the New Testament, he shewed love to Christ, by keeping his commandments. He ever manifested a great concern for the order, regularity, and faithfulness of the church. He was a faithful brother in respect to discipline (the most sure criterion of an Israelite indeed.) He took up the cross, he would not suffer sin to be upon his brother unnoticed; but would in any wise rebuke him: thus shewing that he feared God, and loved his brethren. He joined the New-Hampshire Missionary Society to promote the preaching of the Gospel to the destitute; and was greatly engaged for the prosperity and success of that institution.

Several years before his death, he became very weakly. A violent humor attended him, which finally collected and settled in one of his hands, which proved, in the end, to be a white swelling, and immediately threatened his life. It was viewed that the body must soon die, or one of its members be separated. At this he appeared not at all surprized; but said, "his health was so far decayed that he was at a loss what was best and what was duty, whether to have his limb taken off, or let the poor old useless carcass go all together." It now became the united advice of physicians to have his hand amputated, to which he readily consented; and the day was appoint-

ed for the operation. He waited the appointed time with the greatest patience and resignation; never appearing to recoil from the painful scene before him. The night before the operation he waked up, and found himself repeating a psalm, which he had never committed to memory, as he could recollect. And he could not tell whether it were a psalm or hymn, and was not able to find it, till sometime afterwards. The words were these:—

"Unshaken as the facred hill,
"And firm as mountains be,
"Firm as a rock the soul shall rest,
"Who leans, O Lord, on thee."

PSALM CXXV.

This appeared to be literally fulfilled, in him, the following day, to the great surprize and satisfaction of a number of eye witnesses. The time was come for his hand to be taken off. A number of physicians convened, the instruments of operation were prepared and exposed to view. The patient was not in the least daunted at the sight, but appeared as pleasant and serene as a summer's morn; conversed freely respecting the operation, and the most commodious position for him to sit. Then seated himself at the table and calmly laid his hand across it, which was now to be severed from his body; and this he did with as much apparent composure as if he had sit down to eat a common meal. The same christian fortitude and submission marked all his behavior through the painful operation; the writer of this stood by and witnessed the affecting scene; which took place the first of last September. The wound did well and was soon healed up. He recovered strength, and for a season many hopes were entertained that he would be restored to health again. But God had designed otherwise. A relapse took place, and he was soon discovered to be in a consumption, which finally wasted his life. In his last sickness, his views of the importance of the Gospel's being preached to every creature, appeared to be greatly enlarged; and his desires, for the advancement of the Redeemer's kingdom, were strong and ardent. Good news from far countries of the success of the Gospel, and conversion of men to Christ, evidently made his heart leap for joy.

About eight or ten weeks before his death I called upon him, he then related a most dreadful conflict, which he had had in his mind, and from which he had just been delivered by Sovereign Mercy. He said, "That by reflecting on his covenant with God, he found, he had given away himself to God to be for him and none other, to love and obey him forever. But, said he, I found I had not been up to my engagements, I had broken covenant with God. The world had gained my attention, even since I have been dismissed from it, by sickness, my wicked heart has been drawn away after it; I have made it an idol; yes, I have served Mammon rather than God, and did not know it. These thoughts pierced my soul, and a dreadful law work ensued.

Said he, "No mind can conceive, no tongue can express the awful horror and agony which have torn and distracted my soul. I could see nothing but the frowns of an angry God, before me; and saw not but I must lie down in eternal despair." This gloom he endured for eight or ten days. Then God in mercy was pleased to say, *Son, be of good cheer, thy sins are forgiven thee.* He was brought up out of the horrible pit, and a song of praise was put into his mouth. This appeared to be his last conflict with satan, and his own lusts. Ever after this, he appeared like one, who had gotten the complete victory. A calm and pleasant frame of mind was his happiness until his death.

He now desired to see his brethren and sisters of the church once more, that he might tell them what God had done for his soul. Accordingly, as many of the church as could conveniently, met at his house, for religious conference; (and I think it will be a day long to be remembered by many of them.) O that heavenly love, which appeared to flow in his heart, and that sweet counsel and admonition which flowed from his pale lips and faultering tongue. He rehearsed the painful state of his mind he had lately been in, by reason of backsliding and breaking covenant with God. He then warned his brethren and sisters of the church, who were present, against the love of this world, and lukewarmness in religion. "O how odious in the sight of God! And what a dreadful thing it is to break covenant with

God! And if any of you should be left to go away from God, hankering after this world, as I have done, it will cause you most bitter and painful reflections in the end. You have many blessed privileges and advantages now afforded you of getting knowledge by books, by frequent meetings and instruction. I hope you will improve them. I hope you will not neglect conference meetings. You may by them receive instruction, quicken one another, and keep alive a sense of religion." And with many such words he exhorted them. Then took his leave of them by saying, "Brethren, remember me while I live, I expect to see your faces no more."

After this his decline was rapid. I frequently visited him, and always found him rising above the world, and above the fear of death. His conversation was heavenly, full of animation, and expressive of the most ardent desires for the coming and kingdom of our Lord Jesus Christ. He expressed a great satisfaction in the late religious periodical works, which are so generally circulating among the people; said it appeared that God was, in this way, about to accomplish some great work, that these books would be constant preachers of the Gospel in every family where they were taken."

The last interview I had with him was the day before his death. I found him very weak, unable to utter a word for near half an hour after I entered the room where he lay, then recovering a little, expressed a few words; said he was "very low; just gone; and was willing to have the time come." I spent the greater part of the day with him. About the middle of the day, he appeared to have his strength greatly renewed; his mind elevated and enlarged to give his farewell address. He first spake to his oldest, who had not been at home for some time, but had just returned from keeping school, at a distance; and then addressed his wife. The matter and the manner were so solemn and impressive that I immediately, upon the close, took down in writing what I could remember, which was as follows:—(I had just been reading to him an account of the last sickness, remarkable conversion, and death of Rev. John Cowper, from the Massachusetts Missionary Magazine, when he turned to his son,) "You see, my son, learning, abilities, and good morals will not do, without

something further, to make one happy upon a dying bed. This you see exemplified in that great man, (referring to Mr. Cowper.) You have good abilities, my son, a tolerable education, and you fancy good morals, and here I am afraid you trust. But, O my son, Jesus Christ will not be a partial, patched up Savior: no, he will be a whole Savior, he will be all and in all; or he will be no Savior. Yes, he must be every thing to our souls for salvation. Our abilities, learning, and good morals will not justify us before God. My desire and prayer for you, my son, is that you would betake yourself to the church. O love the church. Be with and for the church. Do not let your prejudices and objections arise against them, because this or that man conducts not according to your taste; or because their religious sentiments do not suit your feelings. God has a dear people here; be not found against them. Some poor, humble, despised souls, perhaps called fools by the world. These sigh and cry in secret places for you, and me. I make no doubt, they have often wept over me, when they have seen my stupidity and deadness in religion.—You are now, my son, going to be left at the head of this family. O what order, what peace, what brotherly love may appear here, after I am gone, God only knows. I leave you with him."

He then turned to his wife, and said, "You, the dear partner of my life, have entered into a most solemn covenant with God and his people. O that you might live up to your covenant. It is a great and dreadful thing to break covenant with God. O get above this world; care not for the riches of this world. How little, how mean, how low will all these things appear, when you come to die! I am calculating this day to be my last: I am waiting, I long to have the time come. What would all this world be to a man in my situation, were he possessor of it all, yet no interest in Christ? Death at hand, staring him in the face, the judgment seat before him, an angry God, a consuming fire, a miserable eternity!" And then, with a solemnity and emphasis which must have shocked the heart of the stoutest infidel, he cried out, O despair! despair! eternal despair! and this must be the lot of all christless sinners!"

He then spake of religious conferences. And said to his wife, "They are very useful; I have found them so by experience; and I lament that I have not been more zealous to attend them. We are all poor, sinful, forgetful creatures; naturally dead and stupid; and we need all the help we can get from one another. I have often received a word, a hint, *from some poor humble soul*, which has grown and expanded in my mind, till it became like a great tree, where the fowls of heaven might lodge in its branches. O my dear, attend conference meetings; let not this world hinder you; you may receive light and instruction which is better than all this world."

Here his strength appeared exhausted, and he said no more for some time. Then he made some observations upon the doctrines of grace. He thus expressed himself: "I have no doubt, no, not the least degree of doubt, respecting the truth of the doctrines; I know that they are true, for they are the *word of God*. But religion does not consist in the knowledge of these doctrines in the head; but in the belief and love of them in the heart. We must love them: I do not see that a man can be a good man and not love them."

He continued about thirty hours after this discourse. The last words which he was heard to say, are in the Lord's Prayer, a few minutes before his death; then he quietly fell asleep, we trust, in Jesus. "*Mark the perfect man, and behold the upright; for the end of that man is peace.*"

Reader, before you dismiss this narrative, be entreated to pause awhile.—Art thou a professor of religion? How hast thou treated thy covenant with God and his people? Which have you loved and served most, God, or the world? If the world have had your greatest attention, will it not cause you many bitter reflections, and great distress of soul, before you die, because you have broken covenant with God? Art thou a non-professor, and destitute of saving grace? Is it not of the greatest importance that you immediately possess that vital religion which will elevate your mind above this vain world, and prepare your soul to meet death, judgment, and eternity, with composure and heavenly peace? If you would die the death of the righteous, you must live like him.

An Exposition of Rom. vi. 18.

"*But God be thanked that ye were the servants of sin.*"

THIS passage has been produced to support the opinion, that christians ought to be thankful that they have been the servants of sin: but by a careful perusal of the passage in connexion with the preceding context it will appear to speak a very different language.

The Apostle in this chapter illustrates the doctrine of justification by faith, by shewing, that it is so far from being an enemy to holiness, that it is inseparably connected with it. And having shewn the connexion between sanctification and justification, he proceeds to press upon believers, the duty of a holy life, and the 14th verse contains two reasons confirming the preceding exhortation. The first is, "For sin shall not have the dominion over you," as if he had said, Fight against sin, for in so doing, you shall certainly conquer. The second reason is, "For ye are not under the law; but under grace." But foreseeing, that the enemies of Christ would infer from this, that they might live as they list; the Apostle states the inference, and rejects it with abhorrence. "What, then, shall we sin because we are not under the law; but under grace? God forbid." He then proceeds to shew the unreasonableness of such an inference, by stating this undeniable principle, that we are his servants to whom we devote our time. Having removed the objection; in the 17th and 18th verses he presses upon believers the practice of holiness, by an argument to this effect, Though once ye were the servants of sin, yet now you are made free from that slavery, and are enlisted under a new master, it is therefore wholly unbecoming to return to the old master, and state of servitude. This appears to be the plain sense of these words, "ye were once the servants of sin, but have now obeyed from the heart, the form of doctrine," &c. and adds an expression of thanksgiving at the memory of so great a mercy, "God be thanked," hereby leading their minds to God, as the source of this excellent change.

The Apostle uses a mode of expression, which was common among the Greeks and Latins, who relating a person's death, or the destruction of a city, expressed it, by saying, *He lived, It was.* By not attending to

this circumstance, the expression, "God be thanked that ye were the servants of sin," has been misunderstood, and improved to support a dangerous error. God be thanked that ye *were* the servants of sin, and God be thanked that ye *are not now* the servants of sin, are expressions which convey precisely the same idea.

MELANCTHON.*

* This is the same writer who has formerly appeared with the signature of Eusebius. The reason of this change of signature is, that this writer may not be confounded with one who has the same signature in the Panoplist and Massachusetts Missionary Magazine.

A Letter from Eugenio to his sister Cleora.

YOUR letter of the 2d February, 1806, came to hand last night; and though in some measure a rod of correction, it was truly grateful to my soul. I rejoice that your situation is even as you describe it; that is, above want, and among friends who treat you with tenderness. The blessed Son of God had not where to lay his head. Be content, then, my dear, with your lot, for here we have no abiding city.

Your wish, that I may be delivered from the unhappy delusions and false impressions so prevalent in the minds of many at this day, is obtained; for I have been brought to see that the doctrines of modern philosophers are but the perversions of reason, and that the words of the great Apostle Paul, viz. "The world by wisdom knoweth not God," and "The *natural* man perceiveth not the things of the Spirit, for they are spiritually discerned," are the words of truth. I am resolved, by the grace of God, to search for truth where alone it can be found—in the word of God. Therein are treasures, my dear sister, of inestimable value, and inexhaustible! The words of our blessed Lord, to the ruler of Israel, "Except thou be born again, thou canst not enter into the kingdom of Heaven," were a few months ago forcibly applied, by the Spirit of the Almighty, to my mind. I pondered deeply upon them. They brought conviction to my soul, and I beheld my own unregenerate state. Faint and vague were my ideas of a Savior. I believed

with the common mass of Christian professors, that "Jesus Christ came into the world to save sinners," yet knew him not as *my Savior;* that "he came to seek and to save that which was lost," but had not felt my *lost* estate, therefore could claim no interest in him. Oh how many are there now lulled to sleep in carnal security, and blind to their real danger and most essential interests! I had, 'tis true, for some time previous to this conviction, ceased in a great degree from evil, and had resolved to lead a new life; and was satisfying myself with the progress I was making: but now I saw, that I could no more change my nature by this kind of self-righteousness, than the Ethiopian can change his skin. The word of God assured me, that "by the deeds of the law no man could be justified." I also saw, that the Apostle Paul, who lived as touching the moral law *blameless*, acknowledged himself to have been the "*chief of sinners.*" Where, then, was my boast? I found my self-righteousness illusory and inefficient; perceived the true state I was in by nature, and by practice; felt my sins a burden too grievous to be borne; looked around to the arm of flesh for aid and relief, but in vain; and with the Apostle was constrained to cry out, "Oh wretched man that I am, who shall deliver me from the body of this death?" Most willingly would I have sheltered myself under the *mercy of God;* but I saw, that though he was a God of mercy, yet "*Justice* and *Judgment* are the habitations of his throne;" and that could my righteousness have exceeded that of the Scribes and Pharisees, it would have been all ineffectual, seeing that my *original guilt* remained unexpiated, and that a finite creature could never appease the justice of an *infinite Creator.* What, then, was my resource!--I determined to exercise that gift of God, faith, and threw myself, weary and heavy laden, upon Jesus, determined to risk my all upon him, and if I perished, to perish at the foot of the cross, and pleading for mercy through Him! Long did I struggle, long did I agonize; but at length, O rapturous moment! I viewed my blessed Savior! I felt myself evidently relieved of my burden of guilt and sin, viewed my God as a reconciled God, felt an evidence of my acceptance with him through my *Redeemer*, and was enabled to rejoice in the God of my salvation.

The pangs of the new birth are not easily described. But I can now bless God, for having found him of whom Moses and the prophets did write; and believe, that I can now, by the spirit of adoption, call *God* my ***Father.*** I desire to lie humble at the feet of my Redeemer, and feel a determination, by his grace, to press forward to the mark of the prize.

Let me, my beloved Cleora, seeing that our common Lord hath been graciously pleased to draw you to him, by severing from you "the softest ties of flesh," let me, I say, persuade you, by the love I bear you, and above all, by the love of Christ, to seek your immortal soul's salvation. Consider yourself placed here, not to *enjoy* life, but to *prepare* for it. Strive to make for your native country, the Heavenly Canaan, that country which our father Adam, and we through him, had forfeited; but which our Brother, Father, Friend, our All, Jesus Christ the Righteous, hath *purchased* by his precious blood, for *all* who believe in his name. Think not it will derogate from you in the least as a rational creature, to seek to know God, whom to know is life eternal; or to employ your reason in the most rational and important of all subjects, your creation, fall, present state, necessity of regeneration, and the final and eternal enjoyment of your God.

> "To give loſt reaſon life, he pour'd his own!
> Believe, and ſhew the reaſon of a man.
> Believe, and taſte the pleaſure of a God.
> Through reaſon's wounds alone, thy faith can die."

That you may have the *blessed sense* of your *guilt* imparted to you by the Spirit of the Lord, through the reading and preaching of his word; that your heart *may be troubled*, and then *washed* in the atoning blood of Jesus, is the sincere prayer of your affectionate brother and friend,

EUGENIO.

The necessity of Religion, in order to the well-being of society. An argument in favor of Revelation.

An Extract, from Deism Revealed.

MANKIND cannot subsist out of society. As children depend upon families for subsistence, so families depend upon kingdoms and commonwealths for peace, liberty, and life; and societies cannot subsist without laws; and laws cannot be executed without magistrates; and that laws and magistracy may answer their end, there is need of a Supreme Magistrate, who is perfectly wise and just, to whom all must be accountable, and by whom all will finally be judged: otherwise, the welfare of society will not be influenced by his government. The man who does not believe that he is to account for the use and application of his power, ought never to be trusted with power; because he will endeavor to draw all the advantages of society to himself. On the other hand, subjects will follow their own private ends, whenever authority may be resisted, or evaded. And public societies cannot be supported without trials and witnesses; but if witnesses were Atheists, or disbelieved future rewards and punishments, there could be no dependance upon their oaths. God, therefore, must be the Supreme Magistrate. And as mankind cannot subsist out of society, nor society without religion, that is, without a belief in the wisdom, power, and justice of God, and a judgment to come; it follows that religion cannot be a falsehood.

It is not credible, that the peace and happiness of the whole civil world should have no foundation but a lie; or that God should give the world no other foundation. But there can be no sure foundation of religion without a right idea of God, and some sure knowledge of him, and of our dependance upon him. But, if we take a view of the heathen world in all ages, where we see the powers of nature naked, and unadorned, we are conducted to this unavoidable conclusion, that reason alone is totally insufficient to establish among mankind a clear and sure knowledge of God, of his nature, and the relation we stand in to him, and his concern with us.

There never was a man known, or heard of, who had an idea, much less, a just idea of God, without being taught it.

Whether, therefore, we consider what the human understanding could do, or what it actually has done, it is plain that it could not have attained to a sufficient knowledge of God without revelation: so that the demonstration brought in favor of *some* religion, ends in a demonstration of the revealed.

When we consider the nature and condition of man, we find it necessary that he should have some religion. When we consider the nature of God, we must conclude he never would have made a falsehood necessary to the happiness of his rational creatures, and of consequence, there must be a true religion. And when we consider, that by our natural faculties, it is extremely difficult, if not impossible, to arrive at a right idea of God, till he reveals it to us; that the whole Gentile world hath run into the greatest theological errors, and in consequence of these, into the most enormous customs and crimes; when we consider further that no legislator ever founded his scheme of civil government, on any supposed religious dictates of nature; but always upon some real or pretended revelation; we cannot help ascribing all the true religion in the world, to divine instruction, and all the frightful variety of religious errors to human invention.

Short Sermons on Experimental Religion.

Romans VII. 9.

"*For I was alive without the law once; but when the commandment came, sin revived, and I died.*"

SINNERS do not know the law of God: that is, they do not know the spirituality and extent of its requirements. They suppose, that, like human laws, it respects only those actions of men which are manifest to our sight; that it only forbids overt acts of sin, and commands outward duties. They flatter themselves, therefore, that if they avoid open, habitual vices, and practise outward duties, they shall be justified and ac-

cepted. They will persist in this delusion and false peace, until their minds are enlightened by the Spirit of God, and they are enabled, through this divine illumination, to discern spiritual things as they are spiritually discerned. They are alive without this spiritual acquaintance with God's holy law; for if they cannot charge themselves with open and habitual vices, they cannot see but that there is a fair prospect of their entering into the heavenly rest. When God is pleased to enlighten the sinner's mind, his former hopes are slain. He sees, that the law is spiritual; that it requires perfect purity in the inward part; and an obedience which is constant, universal, and without the smallest mixture of sin. It requires, that all his actions should be holy in their motive and end: that supreme love to God must be the governing motive; and the glory of God the end. He compares his temper, motives, and conduct, with this law, and says, Have I obeyed this perfect law? Have I loved God with my whole heart? Have I used my understanding to know him, my will to choose him for my supreme good, and my bodily organs and limbs to do his will? Have my motives and aims been always holy? Has the divine glory been always my governing end? And have I never failed to render to him this perfect love and universal obedience?—Surely if God's law is so strict and extensive in its requirements, I am verily guilty. My conscience accuses me of transgressing such a law; nay, it suggests that I never have been governed by these motives which the law requires.

Romans VII. 14.

"*For we know that the law is spiritual; but I am carnal, sold under sin.*"

When the mind of the sinner is enlightened, so that he sees the purity and the extent of the divine requirements; that the law requires holiness in the inward part, holy motives and ends, and constant, universal obedience; he is convinced, that he has transgressed in cases more than he can enumerate. He says, I am indeed in sin; I have accumulated a dreadful load of guilt, and an awful treasure of wrath. Nay more, if this be the nature of God's law, I am sold under sin; I am its cap-

tive; and I have been governed by a temper which, so far from being conformed, is not subject to this law. The governing temper of my heart has been at enmity against the spirit of such a law.—But is there no escape, or is there no reason which I can offer why the condemning sentence of this law should not be passed upon me? Is not the law unreasonably strict? Let me attend to this point. It is the law of a perfect Sovereign, and therefore it must be a perfect law; and it must be executed, or the perfection of the divine government is destroyed. Besides, my reason dictates, that God is supremely excellent and amiable, and therefore worthy of the supreme affection and obedience of all creatures. Would it not, then, be my duty to love him with all my heart, and serve and glorify him with all my faculties, even though he had not commanded me to do so? Is not this universal affection and sinless obedience due to him on account of the supreme excellence of his nature? If it be, the law is perfectly reasonable, and sin is wholly inexcusable. The law is holy, and just, and good; but alas! I am carnal, sold under sin. I can find no excuse. I have offended the greatest and the best of Beings. I have disregarded his reasonable claims. I trampled his rights under foot. I am condemned. But oh! is there no remedy? Is there no way by which I may be delivered from this wretched captivity, and restored to that favor of God which I have forfeited? Self-condemned as I am, to what refuge shall I flee?

Romans VIII. 3.

"*For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*"

What the law could not do, in that it was weak. But how is the law weak? Was it not ordained unto life? or was it not a dispensation by which life was originally to be obtained? It is weak through the flesh, or through sin, which is the work of the flesh. I have sinned, and therefore the law cannot bring me to life: for if God should receive me, a transgressor, to life, the law would suffer, and he would hold forth an encouragement to

sinners to continue in sin. Therefore, God sent his Son to do that for sinners which the law could not do ; that is, restore them to his favor, and bring them to eternal life.—Wonderful expedient of infinite wisdom and mercy, to save sinners ! And that the Son of God might perform this astonishing work of love, he was made in the likeness of sinful flesh. He was made under the law, that he might obey it, and suffer the penalty that is due to sin. In this assumed nature he has magnified the law, and made it honorable, and brought in everlasting righteousness, that whosoever believeth should no perish, but have everlasting life. Stupendous condescension and love of God, to ruined and wretched sinners ! Was he so mindful of those who had unreasonably offended him, were his thoughts so intent on mercy, as to devise such an extraordinary expedient, and make so great a sacrifice, that pardoning mercy might consistently be extended to the guilty ?—This is a remedy worthy of infinite love. It is adapted to the nature, and equal to the extent,of my disease ; and therefore it is the remedy which I need.

1 Timothy I. 15.

"*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.*"

To this comfortable declaration of inspired truth, I most cordially accede. Convinced, as I am, that God's law is holy, just, and good ; that I am carnal, and sold under sin ; that I have offended God, forfeited his favor, and that by reason of sin, the law cannot bring me to life ; or that I cannot, by any future obedience to the law, nor even by repentance, regain that interest in the favor of God which I have forfeited ; it is certainly a most acceptable doctrine, that Christ Jesus came to save sinners. What ! did he come to save the chief of sinners ? Is there no depth of guilt to which this mercy cannot reach ? Does it surpass the greatest sins ? Is it of sufficient extent to remove a life of guilt ? Did Christ come to save those who have resisted many warnings, broken through many restraints, and grown old in iniquity ?—Yes, he came to save the chief of sinners. I

should be stupid indeed, ungrateful, and blind to my own interest, if I were not to welcome this doctrine with believing joy. It is a way of salvation which all would choose, if they were wise; for it secures the honor of God, and it is safe for returning sinners. Blessed Jesus, I yield to this comfortable truth. Most cordially do I commit the interest of my soul to thee. I desire to be saved in that way which will best display the exceeding riches of thy grace.

AUGUSTINE.

Anecdote.

THE Rev. Mr. S....., of M....., relates the following:—

When he was a young man, at his father's in Connecticut, an elderly man, more noted for piety than for strength of intellects, frequented his father's house. It fell to the lot of young Mr. S..... to sleep with this person, on the night of the great earthquake, in Nov. 1755. After they had retired to rest, and the old gentleman probably supposed his young friend was asleep, Mr. S..... observed him fervently engaged in devotion, prayer, and praise; and that he was thus, from time to time, in the course of the night. The shock came. They were rouzed from sleep. The house was reeling. Noise and tumult assailed them—And every thing was calculated to excite wild consternation. The old man, leaping from bed, clasped his arm over his young bed-fellow, and exclaimed, as though in raptures of joy, "He's come! Cousin, get up! He's come! he's come!"

This anecdote, it is thought, affords a comment on such inspired passages as the following—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: and not unto me only, but unto all them also who love his appearing."—"Looking for, and hasting unto, the coming of the day of God." "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."—"Therefore, be ye also

ready ; for in such an hour as ye think not, the Son of man cometh."—" And now, little children, abide in him ; that when he appeareth, we may have confidence, and not be ashamed before him at his appearing."

Faithful prayer and devotion maintained, will render the advent of our final Judge a pleasing scene.--But, Oh! how shocking and dismal will be the day to all the impenitent !

Selections.

Resolutions of Bishop Beveridge.

[*We shall occasionally publish some of the resolutions of Bishop Beveridge, as we believe our readers will find in them the essence of practical godliness, applied to all the ordinary relations of life.*]

EDITORS.

Resolutions for regulating my Life.

1. I am resolved, by the grace of God, to walk by rule, and therefore I think it necessary to resolve upon the rules to walk by.

2. I am resolved, by the grace of God, to make the Divine Word the Rule of all the rules I propose to myself.

3. I am resolved, that as I am not able to think or do any thing that is good, without the influence of Divine Grace ; so I will not pretend to merit any favor from God, upon account of any thing I do for his glory and service.

Religious Intelligence.

INDIA.

IN the Panoplist for April last, we have obtained intelligence from India of a very interesting nature to the religious and literary world. It is well known to our readers, that the societies in England maintain several Missionaries in that extensive country ; and that

persons are employed to translate the Scriptures into the various languages which are spoken there. They have likewise a college at Calcutta, which furnishes them with means of ascertaining the internal history of India.

In a former number of the Repository we published a letter from Dr. Carey, stating, that Christian churches had been discovered in the interior of Malabar, which appeared to be of long standing. In November, 1806, Dr. Buchanan, the principal of the English college, was deputed by the governor of Madras, to proceed to Travancore, and examine the state of these Christians. Likewise the Chaplain of the Fort St. George was sent for a similar purpose. They found these Christians in a hilly country, back from the Malabar coast.

On approaching the villages in the evening, their ears were saluted with the sound of church bells from among the hills, which would lead an English traveller to forget that he was in Hindostan. The form of the oldest buildings is like that of some old parish churches in England. On examining those Christians, they found them to be of the Syrian church; and they obtained satisfactory evidence of their having been planted there early in the fourth century, about 1500 years ago. They have the Scriptures in the Syriac language, although the Malayala is the vulgar tongue as spoken by the natives. In correspondence with the supposed antiquity of those churches, it is certain, that, at the council of Nice, A. D. 325, there was a Bishop of India who put his signature to the decrees of that council.

These Christians are divided into three classes.

1. The Syrian, or Christians of St. Thomas, who inhabit the interior country. Their doctrines are similar to the church of England. The following is a version of their creed:

"In the name of the Father, Son, and Holy Ghost, We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal Jacobians, hold the following creed:

"We believe in the Father, Son, and Holy Ghost, three Persons in one God, neither confounding the per-

sons, nor dividing the substance, one in three and three in one.

"The Father generator,—the Son generated,—and the Holy Ghost proceeding.

"None is before nor after other in majesty, honor, might, and power; co-equal, unity in trinity, and trinity in unity.

"We do not believe with Arius and Eunomius, that there are three different and separate substances.

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

"We do not believe, as Mawney and Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe, as Julianus said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah.

"We do not believe, as the Chalcedonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Father, without beginning or end; that, in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and Man. So that in the union of the divine and human nature, there was one nature and one substance. So we believe."

2. The Syrian Roman Catholics. After the Portuguese made settlements in India, they persuaded some of those Christians to receive the Romish faith, altho' in their public worship they use the Syrio-Chaldaic language.

3. Latin Roman Catholics, who use the Scriptures of the Vulgate translation. They live under a Bishop, who is appointed by the sovereign of Portugal, and ratified by the Pope. The whole of these Christians are estimated to be upwards of 200,000.

Dr. Buchanan observes, that, "In Tanjore and other places, where the Bible is freely given, the Protestant

religion flourishes, and produces the happiest effects on the character of the people. In Tanjore the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion, in accompanying the public prayers, is truly impressive. They sing the old psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on *ollas*, (palm leaves) that they may read it afterwards to their families at home. As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf, is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen, after divine service, reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary, that "the priest's lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood, that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio-Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

" It had been commonly supposed, that all the Syriac manuscripts had been burned by the Romish church, at the Synod of Udiamper, near Cochin, in 1599 ; but it now appears that the most valuable manuscripts were not destroyed : the inquisitors condemned many books to the flames ; but they saved the Bible. They were content with ordering that the Syriac Scriptures should be amended agreeably to the reading of the Vulgate of Rome ; and these emendations now appear in black ink, and of modern appearance, though made in 1599 : but many Bibles, and many other books, were not produced at all ; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it) for the native governments have ever formed a barrier between the inquisition at Goa and the Christians in the mountains.

Some of their present copies are certainly of ancient date. Tho' written on a strong, thick paper, (like that of some manuscripts in the British Museum, commonly called *Eastern Paper*) the ink has, in several places, ate through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume, found in a remote church of the mountains, which merits particular description :—It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page ; and is written with beautiful accuracy. The character is Estrangelo Syriac ; and the words of every book are numbered. This volume is illuminated ; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters, (not rudely drawn) the colors of which are distinguishable ; and, in some places, the enamel of the gilding is preserved ; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness ; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink.

The Syrian church assigns to this manuscript a high antiquity; and alleges, that it has been for some centuries in the possession of their bishops: and that it was industriously concealed from the Roman inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the Scriptures has admitted as canonical the Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testaments differs from that of the European copies; this copy adhering less to unity of subject in the arrangement, than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599."

UNITED STATES.

Extract of a letter from a clergyman in Massachusetts, to one of the Editors, dated April 2, 1808.

"THE revival at New-Haven increases. They have three conferences a week in the College. Seventeen of the freshman class are serious.—At Litchfield, in Connecticut, 70 were admitted to the church in one day.—At Newark, in New-Jersey, under Rev. Mr. Griffin, 102 stood propounded at once for admission."

Extract of a letter from a clergyman at Perth-Amboy, to his friend in Massachusetts, dated April 12, 1808.

"I cannot omit to mention the great and refreshing shower of God's Spirit, we have had in these parts. You have probably heard of it before. In one church,* 100 persons, mostly young people, were admitted to the table of the Lord in one day. In another church 78 came forward; in another 30; and the work is going on and increasing. *Glorious times!*"

* Perhaps Newark is here intended.—EDITORS.

Poetry.

THE BEGGAR.

ENCOURAG'D by thy word
Of promiſe to the poor,
Behold a beggar, Lord,
Waits at thy mercy's door!
No hand, no heart, O Lord, but thine,
Can help or pity wants like mine.

The beggar's uſual plea,
Relief from men to gain,
If offer'd unto thee,
I know thou would'ſt diſdain:
And thoſe which move thy gracious ear,
Are ſuch as men would ſcorn to hear.

I have no right to ſay,
That though I now am poor,
Yet once there was a day
When I poſſeſſed more.
Thou know'ſt that from my very birth,
I've been the pooreſt wretch on earth.

Nor can I dare profeſs,
As beggars often do,
Though great is my diſtreſs,
My faults have been but few.
If thou ſhould'ſt leave my ſoul to ſtarve,
It would be what I well deſerve.

'Twere folly to pretend
I never begg'd before;
Or, if thou now befriend,
I'll trouble thee no more.
Thou often haſt reliev'd my pain,
And often I muſt come again.

Though crumbs are much too good
For ſuch a dog as I;
No leſs than children's food
My ſoul can ſatisfy.
O! do not frown, and bid me go;
I muſt have ALL thou canſt beſtow.

Nor can I willing be,
Thy bounty to conceal
From others who like me
Their wants and hunger feel.
I'll tell them of thy mercy's ſtore,
And try to ſend a thouſand more.

Thy thoughts, thou only Wiſe,
Our thoughts and ways tranſcend,
Far as the arched ſkies
Above the earth extend.
Such pleas as mine men would not bear,
But God receives a beggar's pray'r.

OMICRON.